

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*

1. *Qaf*[1], by[2] The Qur'an The Supreme.	قٓۚ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ ١
2. Rather they[z] wondered that came (*to*) them a warner of them; then said the unbelievers: this (*is*) a thing, wonderful.	بَلۡ عَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٞ مِّنۡهُمۡ فَقَالَ ٱلۡكَٰفِرُونَ هَٰذَا شَيۡءٌ عَجِيبٌ ٢
3. Are if we died and we were a *tora'ban* (*crushed sand*), *tha'leka*(*afar-that-it*/)[x] (*is*) a return, distant.	أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗاۖ ذَٰلِكَ رَجۡعُۢ بَعِيدٞ ٣
4. *Qad*(*already and affirmatively*)We knew what decreases[w] the Earth[w] of them; and We have a book *hafeedhon*[3] (*multitudinous keeper-up*).	قَدۡ عَلِمۡنَا مَا تَنقُصُ ٱلۡأَرۡضُ مِنۡهُمۡۖ وَعِندَنَا كِتَٰبٌ حَفِيظُۢ ٤
5. Rather they[z] denied by the right[x] *lamma* (*when*/*whence* [*it*[x]] came[x] (*to*) them; so they (*are*) in a matter *mareejen*[4] (*admixture*/*perplexing*).	بَلۡ كَذَّبُواْ بِٱلۡحَقِّ لَمَّا جَآءَهُمۡ فَهُمۡ فِيٓ أَمۡرٖ مَّرِيجٍ ٥
6. Have then not they[z] looked to the Heaven[w] above them; how We built it[w], and We adorned/bedecked it[w] and not for it[w] of orifices/rifts.	أَفَلَمۡ يَنظُرُوٓاْ إِلَى ٱلسَّمَآءِ فَوۡقَهُمۡ كَيۡفَ بَنَيۡنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٖ ٦
7. And the Earth[w] We extended it[w] and We cast in it[w] anchors[5](*catches*/*fasteners*/*stabilizers*) and We sprouted in it[w] of every pair/hue[6] (*which is*) *baheejen* (*iteratively delightful*).	وَٱلۡأَرۡضَ مَدَدۡنَٰهَا وَأَلۡقَيۡنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتۡنَا فِيهَا مِن كُلِّ زَوۡجِۭ بَهِيجٖ ٧
8. A *tabsseratan* (*evident-indicator for the insightful*)[w] and a reminiscence/remembrance[w][7] for every *abden*[8] (*a slave*) *muneebon*[9] (*iterative returner penitent*).	تَبۡصِرَةٗ وَذِكۡرَىٰ لِكُلِّ عَبۡدٖ مُّنِيبٖ ٨
9. And We descended from the sky[w] water[x] blessed[x]; then We sprouted by it[x] gardens[w] and the harvest's grains.	وَنَزَّلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ مُّبَٰرَكٗا فَأَنۢبَتۡنَا بِهِۦ جَنَّٰتٖ وَحَبَّ ٱلۡحَصِيدِ ٩
10. And the date-palms[w] *ba'se'qa'ten* (*tall-she*[y]) for it[w] sheath *nadheedon* (*iteratively tiered*).	وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ١٠

1 See the *Lexicon* attached to this *Translation* for a commentary on this.

2 In Arabic the letter "**وَ**" is a letter used to *swear* by the name of Allah! In English the *equivalent* for swearing is "*by*"! Therefore, since this *Ayah* begins by making an oath by the name of "**القرآن**," so we start with the word "*by*" and not "**وَ**" as "**وَ**" will *not* suffice the meaning!

3 The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

4 That is most perplexing matter!

5 That is the mountains!

6 The word "**زَوج**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زَوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See **اللسان**!

7 The word "**ذكرى**" is "*reminiscence/remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you [g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S6: 68*).

8 The word "*abden*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

9 The word "**منيب**" from "**أناب**" means *iteratively returned penitent*! See **الراغب**!

11. *Rez'qan*[x] (*rain*) [x] for the *eba'de* (*worshippers/ submitters/ slaves*); and We quickened by it [x] a dead *baldatan*[w] (*region/ community/ city/ Makkah city*) [w]; like *tha'leka* (*afar-that-it/*)[x] (*is*) the *khorojo* (*resurrection*).	رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ﴿١١﴾
12. Denied-she[y10] before them *Noohen's* (*Noah's*) people and the *Rass'* (*well*) companions and *Thamooda*.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ﴿١٢﴾
13. And *Aadon* and Pharaoh and *Lootten's* (*Lott's*) brothers.	وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾
14. And the *Ayka'te's*[w] companions and *Tobba'en's* people; all/each denied the messengers so righted [*My*] menace[11].	وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾
15. Have then We fatigued/weakened[12] by the creation the first; rather they (*are*) in a nonplus of a new creation.	أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾
16. And *laqad* (*verily, already and affirmatively*) We created the human and We know what whispers by him himself[w] and We (*are*) closer to him than the jugular vein.	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾
17. *Edh* (*when/ while*) *yatalaqqa* (*receives/ garners*) the *mutala-qqeyan'ne* (*twain receivers*) *a'n* (*off*) the *yameeney* (*right-side*) and *a'n* the *shema'le* (*left-side*) *qa'eedon*[13] (*steadfast-sitter*).	إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾
18. Not utters [*he*] of a say except *laday*[14] (*directly and possessively by*) him a *raqeebon* (*watcher/ observer*), *ateedon*[15] (*he who is in preparedness-readied*).	مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾
19. And came-she[y] the death's inebriety[w]/agony[w16] by the right[x]; *tha'leka* (*afar-that-it/*)[x], (*is*) what you[g] were not of it[x] veering.	وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾
20. And (*had been*) blown in the horn; *tha'leka* (*afar-that-it/*)[x] (*is*) day (*of*) the menace.	وَنُفِخَ فِى ٱلصُّورِ ۚ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾
21. And came-she[y] every self[w] with it[w] a driver[x] and a *shaheedon* (*iterative witnesser*[x]/ *testifier*[x]).	وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾
22. *Laqad* (*verily, already and affirmatively*) you[g] were in a heedlessness[w] of this; so We doffed *a'n* (*off*) you[g] your[t] cover; so your[t] sight today (*is*) *hadeedon* (*sharp*).	لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ﴿٢٢﴾
23. And said his mate: this (*is*) what *laddayya*[17] (*I directly and possessively have*) *ateedon*[18] (*that which is in preparedness-readied*).	وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾

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[10] The word "كذّبَت"= denied [w] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كذّبَت!"

[11] The speaker's pronoun "ي" in "وعيد," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[12] The word "عي" the root for "عيينا" has at least *four* different meanings, *related* but *distinct* from each other: (1) "weakened," (2) "ignorant of," and (3) "exhausted," (4) "fatigued/weakened!"

[13] The word "قعيد" has several meaning, relevant here is: the *companion sitter*, i.e. *the one that constantly sits as a companion to another*! اللسان.

[14] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer* spatially and *more specific*! So, "*directly and possessively from*" (him) seems to indicate such *closeness*! See اللسان!

[15] The word "*ateed*"="عتيد" *singular, masculine, subjective noun, meaning* that which was *prepared and made ready*! See اللسان.

[16] The expression "سكرة الموت" = "the death *inebriety*[w]/ *intoxication*[w]" = Arabic tongue expression meaning: *death's hardship* or *death's difficulty*!

[17] For the word "لدى" see the *Lexicon* attached to this *Translation*!

[18] See footnote 15 above regarding "*ateed*!"

24. Let you both fling in Hell[w] every *kaffa'ren* (*ever/stout ingrate/unbeliever*), stubborn/perverse[19].	أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾
25. *Manna'en* (*ever/stout preventer*) for the *khayre* (*desirable/goodness/possession*), aggressor suspect[20].	مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾
26. Who[x][*he*] made with Allah another an *elahan* (*a deity*); so let you both fling him in the torment, the severe.	ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾
27. Said his mate: (*O*), our Lord, not I (*caused*) him (*to*) tyrannize;[and,]but [*he*][was in an afar misguidance.	۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَـٰكِن كَانَ فِى ضَلَـٰلٍۭ بَعِيدٍ ﴿٢٧﴾
28. [*He*] said: let-not you[z] argue *ladayya*[21] (*directly to Me*); and *qad* (*already and affirmatively*) *qaddamto* (*I advanced*) to you[b] by the menace.	قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾
29. Not (*to be*) substituted the say *ladayya*[22] (*directly to Me*); and not I am surely *dhalla'men*[23] (*iterative injustice-doer*) for the *abeede*[24] (*worshippers/submitters/slaves*).	مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّـٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾
30. Day We say to Hell[w]: are you[y] filled[y]; and says she[y]: is (*there*) of *mazeeden* (*an increment/augmentation*).	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾
31. And(*had been*)nighed the Paradise[w] for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) other than afar.	وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾
32. This(*is*),what you[z](*are being*)promised; for every *awwaben*(*iterative repenter*) *ha'feedhen*[25](*iterative keeper-up*).	هَـٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾
33. Whoever *khasheya* ([*he*] *reverentially-feared*) *Ar-Rahmana* by the invisible and came [*he*] by a heart *muneeben*[26] (*iterative returner-penitent*).	مَّنْ خَشِىَ ٱلرَّحْمَـٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾
34. Let-enter you[z] it[w] by peace; *tha'leka*(*afar-that-it/*)[x] (*is*) the immortality's Day.	ٱدْخُلُوهَا بِسَلَـٰمٍ ۖ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾
35. For them whatever[27] they[z] will in it[w]; and *ladayna*[28] (*directly and possessively from Us*) *mazeedon* (*increment-/augmentation*).	لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

[19] The word "عنيد"= "*perverse*" which is "نعت" = *epithet*, in *grammatical* term "*adjective*" for "*stout unbeliever*!" See إعراب القرآن، لمحمود صافي, for a similar *Ayah* in (*S*11:59)!

[20] The word "مريب" here is "نعت" = epithet, i.e. "adjective," hence "suspect!" See إعراب القرآن، محمود صافي however, the word "*suspect*" could fit for a *noun* or an *adjective*!

[21] See footnote 15 above regarding "لدي", however, here in the sense of *directly to Allah*!

[22] Ibid!

[23] The word "ظلاّم" means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*! Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*! Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all!

[24] The word "عبيد"="*slaves, worshippers, submitters*" means *all Allah's creatures of humans or Jinn*! So, if they are *His* "عبيد," then no one else "owns" them, hence they *are all free* from any human bondage!

[25] The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[26] The word "منيب" from "أناب" means *iteratively returned penitent*! See الراغب!

[27] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[28] See footnote 19 above regarding عند!

36. And how-many[29] We perished before them of a generation, they (*were*) harder than them a seizing; then they[z] explored in the country; is (*there*) of a *ma'heessen* (*an escape-place*).	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ٣٦
37. Verily in *tha'leka* (*afar-that-it/*)[x] (*is*) surely a reminiscence-/remembrance[w30] for whomever [*he*] [was] for him a heart[31] and [*he*] cast the hearing while[32] he (*is*) *sha'heedon* (*iterative witnesser/testifier*).	إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ٣٧
38. And *Laqad* (*verily, already and affirmatively*) We created the Heavens[w] and the Earth[w] and what (*are*) between them both in six days and not touched-/betided Us of an exhaustion.	وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ٣٨
39. So *issber* (*let-*[*you*[s]] *hold on patiently*) over what they[z] say, and *sabbeh*[33] (*let-say* [*you*[s]]: *subhana Allah*) by your[t] Lord's praise before the sun's[w] rise/appearance and before the *ghoro'be* (*sunset*).	فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ٣٩
40. And of the night so *sabbeh*[34] (*let say you*[s]: *subhana Allah to*) Him and (*also*) rears[35] (*of*) the kowtowing.	وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ٤٠
41. And *ista'me'a*[36] (*let-*[*you*[s]] *affirmably-hear*) (*on*) day calls the caller from a nearby place.	وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ٤١
42. Day they[z] hear the shriek-she[y] by the right; *tha'leka* (*afar-that-it/*)[x] (*is*) the *khoro'je* (*resurrection*) Day[37].	يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ٤٢
43. Verily We quicken and [*We*] deaden[38]; and to Us (*is*) the destiny.	إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ٤٣
44. Day *tashqqaqo* (*iteratively splits/rives*) the Earth[w] *a'n* (*regarding*) them speedily; *tha'leka* (*afar-that-it/*)[x] (*is*) a throng on Us easy.	يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ٤٤
45. We (*are*) knowinger by what they[z] say; and not you[s] (*are*) on them surely a *jabbaren* (*vigorous compeller/ever contumacious stubborn*); so let-[*you*[s]] remind by The Qur'an[x] whom[p] [*he*] fears [*My*] menace[39].	نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ٤٥

[29] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"
[30] See footnote 7 above regarding *reminiscence*!
[31] The word "*heart*" here means the *intellect*, see **البصائر**!
[32] This "**و**" is adverbial, see **إعراب القرآن** by **محمود صافي**!
[33] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!
[34] Ibid, regarding "*subhana Allah*!"
[35] That is at the ends of the kowtowing.
[36] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!
[37] That is the Day of Resurrection!
[38] The word "أمات," in "نُميتُ" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary!*
[39] The speaker's pronoun "**ي**" in "**وعيد**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**!